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## BOOK REVIEWS

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*Beginnings in Industrial Education and other Educational Discussions.* By

PAUL H. HANUS. Boston and New York: Houghton, Mifflin & Co.,  
1908. Pp. 199. \$1.00 net.

We have here eight addresses and articles—five on industrial education and three discussing “Professional Preparation of High-School Teachers,” “School Instruction in Religion,” and “The Country Schoolmaster in Bavaria.” Almost the first gun in the present industrial education campaign was fired when Professor Hanus presented the material given here on “The Industrial Continuation Schools of Munich” printed first in the *Boston Transcript* and reprinted in the *School Review*. The appointment of the Massachusetts Commission a little later, with the author as chairman, gave an impetus to the movement throughout the country and the commission’s reports, with the chairman’s missionary addresses, have furnished us the first substantial material upon the subject. This development has taken so much space in educational and other periodicals during the last two years that it is needless to undertake here to present the line of thought as to the kind of industrial school needed, the relations of industrial education to social progress, etc. It is a help to have these miscellaneous presentations brought together at the time when the first excitement of the revival is over and men realize the necessity of taking their bearings before going farther.

The report of the Committee of Seventeen on the professional training of high-school teachers has not received the attention the subject deserves and the publication in this volume of Professor Hanus’ contribution to it may well lead to further discussion of the issues stated in it.

In “School Instruction in Religion” the propositions maintained are: “(1) Formal or explicit instruction in religion in the public schools is undesirable, unnecessary, and, in most cases, legally impossible; and (2) Religious education, including detailed instruction in the Bible, is the duty of the Church.” One may feel that his arguments are in some cases too much an appeal to expediency, but the chapter will be worth thinking over. There is much in it that often escapes the attention of the programmes of the Religious Education Association. The aims of moral instruction, as stated on p. 160, bring into that field phases of life usually left in the fringe of consideration. The judgment expressed as to the ineffectiveness of religious education in Germany today, and in America a century ago when it was “universal” here, is one of the most valuable parts of the chapter.

The Jew is mentioned but once, I believe. The recent experience of a New York City minister, when called to account by the Hebrews of that city for urging the Christianizing of the immigrant, and his statement that he had meant helping the immigrant to a moral life rather than to the acceptance of technical Christianity, leads one to wonder whether this increasingly powerful element in

our society will not contest some of the positions taken by Professor Hanus with reference to this as a "Christian" nation when the issue becomes worth their while.

"The Country Schoolmaster in Bavaria" is a clear setting forth of actual conditions in the rural schools of that interesting country. Seldom does the visitor bring away so suggestive an account of what he has found.

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*Ethics.* By JOHN DEWEY AND JAMES H. TUFTS. New York: Henry Holt & Co., 1908. Pp. xiii+618.

This review will try to give a conception or interpretation rather than a summary of the book. Only some of the most striking and significant features can be noted.

1. It has a practical aim. This is revealed in the first sentence of the Preface: "The significance of this text lies in its effort to awaken a vital conviction of the genuine reality of moral problems and the value of reflective thought in dealing with them." The attempt to get the student to see and appreciate the value for life of the study of ethical theory may not be new, but in no other textbook has this point of view so completely dominated and unified the whole method of treatment.

2. The book observes the right pedagogical relationship between the concrete and the abstract. The whole mode of treatment is one which gives to the theory of ethics a central and mediating position between the unreflective practice out of which it grows and the more highly controlled ethical conduct which results from the reconstruction of life and of society in accordance with the more fully developed theory. This is one of the most characteristic features of the book. It is definitely marked by the division of the text into three parts, as follows: Part I, "The Beginnings and Growth of Morality;" Part II, "Theory of the Moral Life;" Part III, "The World of Action."

It is in not supplying enough of concrete material at the outset that textbooks in ethics too often fail. The student has not been made conscious of any need of defining his ethical concepts more sharply. The problem of ethical theory seems arbitrarily thrust upon him. The dynamic aspect of motivation is lacking. This textbook undertakes to supply motivation for ethical theory by a study of the growth of ethical theory among primitive races and earlier civilizations. In this study the student can see under actual concrete conditions that the ethical notions emerged and became more highly rationalized and socialized as a necessary and vital part of the process of rising from a lower to a higher level of life. The study of three typical civilizations in detail—the Hebrew, the Greek, and the early modern—further emphasizes this truth by showing that the moral development is at the same time in terms of the characteristic problems of a particular civilization and yet in all cases a movement in the direction of a more deeply personal and a more widely social type of morality. If ethical theory has had a vital function to perform in other civilizations, there is some